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George Goddard

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CONTENTS

Editorial—Make It a Believing Generation— <i>Elder Albert E. Bowen</i>	421
George Goddard— <i>George D. Pyper</i>	424
"Ye Have Need That One Teach You— <i>J. N. Washburn</i>	426
The Doctrine and Covenants of the Church— <i>T. Edgar Lyon</i>	430
The Origin and Development of Sunday Schools in the British— <i>Robert E. Riggs</i>	434
First Sunday School in the Canadian Colonies— <i>C. Frank Steele</i>	438
Early Sunday Schools in Southern Utah— <i>William R. Palmer</i>	441
Sunday School Beginnings in New York— <i>Howard R. Driggs</i>	443
The Centennial Painting— <i>Wendell J. Ashton</i>	445
Centennial Gleanings— Edited by <i>Claribel W. Aldous and Margaret Ipson</i>	447
Food, Nutrition, Health, and efficiency— <i>Dr. Elfriede Frederick Brown</i>	448
References for November Lessons	467
Superintendents	456
Secretaries	458
Librarians	459
Music	461
Sacramental Music and Gem	462
Ward Faculty— Teacher Improvement	463
Teacher Training	465
Junior Sunday School	472
Humor, Wit, and Wisdom	476

THE CHILDREN'S FRIEND FEATURES OF SPECIAL INTEREST TO THE SUNDAY SCHOOLS

The Story of Our Missions—Edith S. Patrick and Jerry Sain. Ahmed's Adventure—Ernestine and Florence Horvath. Peedree Keeps a Promise—Alice Whitson Norton. The Stowaway—Eloise J. Jensen. A Hunting Letter From John Martin. Prayer for Cooperation—Lois Snelling. "And ye shall teach . . ." Lessons for November.

THE INSTRUCTOR

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

According to the Restored Gospel

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Make It a Believing Generation

ELDER ALBERT E. BOWEN

THE other day I read a brief autobiographical sketch written by a woman in her eighty-fifth year. Her father had died in her early childhood, leaving the mother to rear a large family by her own labor. In these circumstances school was out of the question, since the children had to go to work as soon as they could. "However," recounts the lady, "my mother taught me to read when I was very small. I can dimly remember standing by her side while she was at work and spelling out words to her. . . . Though I had no day school, I had my Sunday School which was the delight of my life; and to this day I hold my teacher in loving remembrance. My mother . . . required me to read a chapter in the Bible to her every morning before I went to play so that with her and my Sunday School teacher I was pretty well acquainted with the scriptures at a very early age."

As I read on through the brief story, the words just quoted from it loomed big with meaning; for they

seemed to image the point of departure from which streamed out the myriad strands of a long, heroic life.

Do you see that wisp of a child standing beside a wise, undaunted mother, whose burden of feeding the hungry mouths of her children was so heavy that she could not rest her busy fingers even as she inducted her little daughter into the most select companionship of the world through the magic art of reading; and who, when the art was sufficiently mastered, fashioned the child's tastes by requiring a daily chapter from the book of books with its majestic concepts and pure diction?

Now look at the Sunday School teacher with arms outstretched to take to her warm heart the little orphaned girl who had to go to work at the age of ten and continue at it until she left her old-world home to cross the wide Atlantic and to pioneer in the deserts of the West. The Bible is her text, too; mother and teacher fortify each other to shape a life.

That mother and that teacher devoutly believed in God. They believed that the scriptures were his revelations, containing his commandments for and teaching his purposes concerning men. They accepted the Scripture teaching that Jesus in reality is the Son of God, the Redeemer, the light and life of the world.

The early absorption of these solid beliefs by the little girl gave her a sense of the dignity and meaning of life, which inspired her to lofty living. She found



ELDER ALBERT E. BOWEN

in that deep-seated religious faith, that profound reverence for deity, her surest bulwark against evil and the best guarantee of her steadfastness to high principles. Unschooled, but possessed of character and the key to the storehouse of knowledge, she achieved a cultivated, well-stored mind, out of which she brought enlightenment, hope, and resolution to many whose lives would otherwise have been dwarfed and barren.

Such opportunity to build a character and foundation a fruitful life comes to every teacher.

The sorriest lack in this age is the lack of a fervent belief in eternal things. Unbelief, half belief, compromising belief with the consequent unrest and shopping about for something to give meaning to life are today the bane and plague of this troubled world.

Now I come to the topic suggested to me: "What the Sunday School Should Do for the Next Generation." My answer is in the title of this writing: "Make It a Believing Generation."

REVELATION given through Joseph Smith the Prophet, to Joseph Knight, Sen., at Harmony, Pennsylvania, May, 1829.

"Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

"Yea, whosoever will thrust in his sickle and reap, the same is called of God.

"Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

"Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

"And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care.

"Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. Amen."—Doc. and Cov. 12:3-9.

George Goddard

GEORGE D. PYPER *

DURING the seventies the two men who came into conspicuous public notice in Sunday School work, whose labors will never be forgotten by those who survive that day, were George Goddard and William Willes. These two elders were appointed Sunday School missionaries and visited the schools from St. George to Logan, traveling in a one-horse buggy.

It was always a gala day when these two men visited a Sunday School. They were good singers and sang "Who's on the Lord's Side Who?" "The Mormon Boy," and "Take Away the Whisky, the Coffee and the Tea." And they usually asked all who were on the Lord's side and who kept the Word of Wisdom to stand up. These two men, I venture to say, by their songs and stories had a greater influence in indoctrinating the boys and girls in the Word of Wisdom than any other medium. Also they usually quizzed the Sunday School on certain themes. They taught the gospel through the common things of life. One way was to use the five senses as a base—seeing, hearing, tasting, smelling, feeling.

Brother Goddard would point to his eye and ask, "What is this?"

*Excerpts from "The Sunday School Parade," *The Instructor*, vol. 77.

"Your eye," the school responded.

"What is it for?" he asked. After varied responses he would tell an interesting story about the proper use and purpose of the eye. He would follow with the same questions about the nose, the ear, the mouth, and the hands and leave the lessons suggested by the three Chinese saying — "Seeing no evil," "hearing no evil," and "speaking no evil."

These quizzes were very effective, but sometimes brought about replies of a humorous character. These two men each wore long beards as the pictures represented will show; and upon one occasion near Christmas time, Brother Goddard asked, "Who am I?" All hands went up and one little youngster yelled out, "You're Santa Claus." At another time in St. George, to the same question, a youngster replied, "Rip Van Winkle." But these two Sunday School warriors were not disconcerted by these humorous answers; they enjoyed them and that is one reason why the people loved them—they could laugh with them, cry with them, sympathize with them and pray with them. All of which reminds me that a few years ago I attended a Sunday School conference at Lehi and at the close, a very old man came trembling up

GEORGE GODDARD

the aisle and, taking me by the hand said, "How do you do, Brother Goddard?"

"I'm very well, I thank you," I replied, "but I'm not Brother Goddard."

"You can't fool me. I heard you sing and I know you're Brother Goddard."

"Well, now, if you remember Brother Goddard had a long white beard."

"Oh, but they shave 'em now."

I was flabbergasted, but tried my last trump. "Now," I said, "if I'm Brother Goddard, I'm 118 years old."

"Well," he said, "you look pretty old, but not quite that old," and he went away still unconvinced as to my identity.

I was appointed secretary of the Deseret Sunday School Union Nov. 7, 1897. My experiences under the direction of the General Superintendency, composed of George Q. Cannon, George Goddard and Karl G. Maeser, were of the greatest value to me. Their wise direction of the Union was a great factor in developing the various angles of Sunday School work—Brother Goddard in his unique missionary labors, Brother Maeser in his educational features — Superintendent Cannon in his inspirational leadership.

I have already spoken of the habit of Brother Goddard, in the meetings, of asking those who had observed the Word of Wisdom to stand up. On the morning of one conference, Brother Maeser was

quite ill and the good sister who served him breakfast, seeing his condition, induced him to take a cup of coffee to help him get through the day. In the meeting he sat on the stand next to Brother Goddard. Brother Goddard, as usual, asked all who had not tasted tea or coffee for a month to stand up. A large majority of the audience arose, but Brother Maeser sat still. He could easily have stood and that would have been the end of it, but his innate honesty forbade his doing so. He would not lie. Brother Goddard turned to him and said, "Stand up, Brother Maeser."

Brother Maeser, waving his hand toward the audience, responded, "I don't need to, Brother Goddard, I can count them from here."

A warm, hearty and universal tribute was paid to assistant Superintendent George Goddard in the Tabernacle, April 10, 1898, at the annual conference of the Deseret Sunday School Union. Elder Lars E. Eggertson, Superintendent of Utah Stake, representing the superintendencies of all the stakes of Zion, gave a summary of Brother Goddard's marvelous activities as follows:

Fourteen months mission to Canada, by handcart to Missouri River, in 1857-58; three years gathering rags for paper, 1861-63, as a mission; nine years superintendent Thirteenth Ward Sunday School, 1867-1876; nine years superintendent Salt Lake Stake Sunday Schools, 1873 to 1882; twenty-

—more on page 429

"Ye Have Need That One Teach You"

J. N. WASHBURN

A History of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

CHAPTER NINE: TRUSTING IN THE LORD

HE shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." (Psalms 112: 7.)

Whether anything in the stirring history of the Church has been more inspiring than its participation in World Wars I and II may be seriously questioned. The stories of courage under fire, of faith in spite of loneliness or impending death, and the thrilling accounts of personal religious experience which have come home are proof of the efficacy of the gospel in the lives of men and women under stress. A few accounts are available to show how dearly men loved their God and how their devotion found expression.

Corporal Alvin LeRoy Tolman, of the Pocatello Fifth Ward, was representative of thousands of our men who served throughout the earth. With a group of buddies he held a Sunday School from time to time in a tent in the islands of the Southwest Pacific during the bitter campaigns in that theater. He reported the activities regularly to

the Sunday School Office on pages from writing tablets, on Red Cross letterheads, on all sorts of paper. His reports contained statistics of attendance and records of proceedings. "We lost three of the Mormon fellows in the last campaign," he wrote once. "They died heroically for their country." Just that! No one will ever know, of course, what that little tented Sabbath School meant in the way of sustenance to those three Mormon boys in their last hours, but it must have been something tremendous.

The story of Peter Hansen is unforgettable. He was in the Pacific when Pearl Harbor became a watchword and a symbol. On Mindanao, with a score of companions, he organized a Sunday School. On Mother's Day, 1942, the Japanese forced the surrender of the Americans there; and they were taken to Japan under conditions too horrible to contemplate. For forty-two months, in the miserable Japanese prisons, Peter Hansen, ill and frightfully abused, turning gray at thirty,

half his normal weight, continued to nourish his faith even as his faith nourished him. Often he succeeded in organizing Sunday Schools among his fellow prisoners. Always he preached the gospel.

On November 7, 1945, he was honorably discharged from the air force, and a week after his return home he was on his way to the Pacific again, this time to preach the gospel to the Japanese!

I shall never forget some of the Sunday Schools I attended in the European Theater of Operations.

One morning a group of about twenty-five of us were in Sabbath School at No. 1 Greene Street in London. It was during the height of the buzz-bomb blitz. Lieutenant June Hickman, whose home was in Salt Lake City, was giving a short talk before the sacrament service. Suddenly the siren began to scream. All of us tensed momentarily, and Brother Hickman broke off for ever so short a time and then went on. A moment later we heard that ominous buzz, at first, faint as the humming of a spring bee but growing louder, louder. The "doodlebug" was headed right over Greene Street. As it came near enough for the vibration of the powerful little motor to make our great building tremble, we all clenched our hands and looked at each other. I think most of us were praying. Brother Hickman tried manfully to go on with his talk, but it didn't do much good.

Then came the terrifying moment when the motor shut off,

which meant that within seconds the crash would come. The plane was right over us. Two or three seconds later the whole world seemed to shake. The building vibrated strongly for an instant and then was quiet, and we relaxed. Brother Hickman finished his testimony, and we went on with the service. The sacrament tasted particularly sweet that morning.

One Sunday morning I visited a group of seven Mormon boys in a Sabbath School in an upper room in the wrecked and stinking city of Marseilles. We had a singing service that was like manna to our souls; and after that, the sacrament and a lesson. All eight of us bore our testimonies, and we all went away refreshed. It was wonderful.

I saw groups of this kind in Germany, glorious, friendly gatherings of young men whose spirits were lifted up by their practical applications of the gospel. This was after the war when men needed perhaps even more sustenance than during the time of excitement—this was during the long months of homesick waiting.

But it was in Paris that I saw the Servicemen's Sunday School at its best. Young men in for two or three days from the horror of the front bore their testimonies with power and humility, and we who heard were touched to the bottom of our hearts. They told of having the sacrament in dugouts during a lull in the battle, two or three of them together; of getting together to pray, their arms about each others'

shoulders, with the world going to pieces around them. They testified of the strength and comfort they received from the gospel, and the hope it offered them every day. A number of men were converted to the Church through that Paris Sunday School. It was home and church and loved ones all in one.

The work of George A. Rowley, of Spring Glen, Utah, a chaplain during the war, is indicative of what the Church did in that mighty conflict. At Fort Mason, San Francisco, the port of embarkation, Chaplain Rowley was assigned to the hospital ship, "Hope," which was to evacuate sick and wounded army personnel from the Pacific Islands. As chaplain and special service officer, Elder Rowley provided the ship with a splendid library, with equipment for a daily newspaper, Christ-

mas goods by the ton, films and projectors, and countless other items, including a great deal of Mormon literature.

The chaplain helped with the Protestant services and Jewish services, and every Sunday he held a combined Sunday School and sacrament meeting for the twenty-five or so L.D.S. boys from all over the country. These young men were always accompanied by friends whose interest in Mormonism was keen and earnest.

In the South China Sea on one voyage, the ship ran into a typhoon which lashed it for four or five days and nights. It was a bad time for everyone on board but an especially bad one for those who were already ill. During those terrible days Chaplain Rowley spent much of his time with the sick and wounded.



Paris Latter-day Saint Servicemen's Sunday School. Seated in front, extreme right, is Captain Sherman Brinton, Salt Lake City, group president. The young boy in the front row is a convert.

When the danger was over, the captain commended him for his splendid service. The commanding officer of the army personnel told him that, if his prayers had not saved the ship, his example had at least given courage and confidence to the men.

Admiration for the Church of Jesus Christ of Latter-day Saints was high on that ship as a result of the work of Chaplain Rowley and the examples of the Mormon boys on board.

All over the Pacific this sort of thing was going on, for the most part, of course, on the land. The work of Theodore and Reuben Curtis and of Howard Evans was notable.

And in all other battle areas, Australia, Africa, all over Europe, the devotion of Latter-day Saints — chaplains, Red Cross officials, men and women of various ranks and stations — found expression. In preaching, praying, dedicating graves, writing and delivering letters, and numerous other activities, the Latter-day Saints gave evidence of their faith, of the validity of their covenants, of their love of God and man.

It is doubtful whether the story of Latter-day Saint Sunday Schools during the war will ever be written in full, but no one will question that it would be a thrilling and glorious story. Certainly it merits a place in this history.

GEORGE GODDARD

(Continued from page 425)

seven years clerk to Presiding Bishop Edward Hunter, 1856-1883; twenty-five years first assistant superintendent of Deseret Sunday School Union, from 1872; ten years clerk of the School of the Prophets; three years clerk and treasurer to the Salt Lake Assembly Hall, 1877 to 1880; twenty years teacher in Thirteenth Ward; twenty years member of Tabernacle Choir; twenty-five years member of Thirteenth Ward choir; twenty-two years member of the Old Folks Committee, from 1875.

He had paid tithing, temple, and fast offerings, over \$12,000 or an average of \$270 a year for over forty-four years. During the past forty-four years he had missed very

few ward meetings, Tabernacle, quorum, and fast meetings. He was present at over eighty of our general conferences in Salt Lake City, attending nearly every meeting at each conference.

He was now between 81 and 82 years old, had never used tea, coffee, tobacco, wine, beer, or liquor, and during the past three years had traveled between twenty and thirty thousand miles in the interest and for the benefit of the youth of Zion who are connected with our Sunday Schools.

Brother Goddard did not live to experience the thrill of the Sunday School Jubilee, for he passed away January 12, 1899.

The Doctrine and Covenants and the Church

T. EDGAR LYON

IX. NEIGHBORLY RELATIONSHIPS AND DISCIPLINE

ONE of the most persistent and difficult problems that has faced Christianity down through the centuries has been to make practical application of its idealistic teachings in terms of human conduct. The teaching of Jesus that we should learn to love our neighbors as we do our own selves is not an easy doctrine to apply in daily living. Many pious souls in the past, feeling that this demand was greater than they could meet, sought devious methods by which they attempted to retain the letter of the teaching, even though the application was somewhat lacking. Hermits deserted society and sought seclusion in caves or ruined buildings of older civilizations or sought the solitude of desert habitations. They were thus saved the necessity of engaging in competitive work with other people and were able to devote themselves to contemplation of the beauties of the teachings of Jesus. They could thus live without exerting themselves to adjust their lives to others or learning to change their personalities in such a way that they could live in peace and love with their fellow men. Other groups took upon themselves

vows to forsake the ways of the world and withdrew into organized communities where they found security and brotherly love within a small group of similarly-minded people. Such ways of life enabled the participants to practice the ideals of Christian conduct with themselves or with a limited group of kindred spirits but failed to solve the problems of the masses of humanity.

If Christianity were a religion practiced by rural people in a primitive society, its principles could be lived quite easily, as there would be little association with others and therefore few conflicts. As soon as people find themselves thrown together in urban centers, Christianity becomes a much more complicated problem. The question of honesty in dealing with others in business relationships becomes more than a theory or an academic problem. Personal animosities and conflicts arise regarding one's rights that may be infringed upon by others. Children of neighboring families can have difficulties that lead to quarrels between families. Actions of one person can be interpreted as offenses by others who

THE DOCTRINE AND COVENANTS AND THE CHURCH

may not understand the motives that prompted the actions. Others who are ruthless and antireligious may be guilty of deliberately offending their neighbors or purposely using chicanery and deception to promote their own personal welfare. The Christian world is so decidedly urbanized today that there is no escape from the reality of facing these facts.

Within the Church it is inevitable that offenses will arise. Some people are overly sensitive and assume that every bit of criticism or every suggestion for improvement of life is directed toward them personally. Some become offended because of disagreement concerning a point of doctrine or the interpretation of passages of scripture. Still others imagine that someone has grudges against them or has attempted to humiliate them in the eyes of the other members of the Church.

Whenever officers or teachers are chosen to fill vacancies in stake or ward organizations, there is a possibility that some members may feel insulted because they were not selected or may become offended because of those who were chosen to occupy these positions. Some people have religious viewpoints that make them overscrupulous concerning such things as the choice of food that is eaten or the manner of praying, administering the sacrament, or observing the Lord's day of rest. Their reactions to the conduct of others who differ from them in regard to such practices can be stum-

bling blocks for themselves. The great extent to which the Apostle Paul writes concerning such items is indicative of the presence of this problem even in the Primitive Church. (See Romans 14 and I Corinthians 8-10.)

When the Lord undertook to give the basic rules that were to govern the conduct of the Saints who were going to live under the laws of consecration and stewardship, one of the fundamentals was thus stated: "Thou shalt live together in love. . ." (Doc. and Cov. 42:45). This true Christian concept of making love the basis of social religion is manifested in the Lord's directives concerning the settlement of difficulties that arise between members in the Church.

In the early days of this dispensation, when the Church was commencing to grow in numbers and the Saints began to live together in communities, various problems arose and friction developed among members. The Prophet Joseph Smith sought the Lord for guidance in dealing with these problems. Section 42 of the Doctrine and Covenants contains many divine solutions to such difficulties. Their application to the problems that face us in our present-day religious communities is as timely as though they had been revealed within recent years.

The settling of difficulties that arise between members of the Church that have their origin in offenses is to be done in accordance with the following principle:

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled." (Doc. and Cov. 42:88.)

Many people who read this verse fail to sense its broad implications or to understand the placing of responsibility for taking the initiative when offenses have arisen. It is a rather natural tendency for a mortal who has grievances against someone to become estranged from that person and feel that if a reconciliation is to be affected it must be done by a mediator. The Lord, however, declares that there is no need for a mediator where the true Christian spirit is present. The one who feels offended is instructed by this revelation to take the initiative himself and endeavor to settle the difficulty. When this plan of procedure is suggested to one who feels offended, he often responds with such thoughts as these: "Why should I go out of my way to settle the difficulty? I am innocent—I offended no one! Why should I go to the offender and endeavor to straighten out the difficulty when I have done no wrong? Why shouldn't he be forced to come to me and apologize for his offence? If I go to him, he is likely to abuse me again and I will have simply added an additional insult to a previous injury!"

A logical analysis of the situation, however, indicates the true

Christian spirit behind this requirement. The person who feels offended is the one who senses that something must be done. There is always the possibility that the one who did the offending did it unintentionally and is not aware of the feelings of the offended party. Or perhaps he viewed the occasion as of such trivial importance that it was soon forgotten. But the offended person suffers from the offense, develops a spirit of animosity or hatred for the offending party, and cannot feel the spirit of Christ in his heart when these feelings are gnawing at his soul. He is the one who must seek to find some release from the trouble. Jesus taught that those who would be great must humble themselves, and he also stated that people should do more than they could be forced to do by legal requirements. The application of this principle is, in reality, nothing more than fulfilling the requirement to go the "second mile" in order to set one's conscience at peace with one's brethren.

In the Sermon on the Mount, Jesus discussed this very problem and used a pointed illustration to explain his teaching. He declared:

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23, 24.)

THE DOCTRINE AND COVENANTS AND THE CHURCH

A careful reading of this text indicates that Jesus placed the responsibility for settling difficulties on the one who felt offended, not on a third party who would act as a mediator to bring the two antagonists together. Jesus was well aware of the fact that one could not properly serve God while harboring feelings of offense, hatred, or anger toward another human being. If people would follow these scriptural admonitions, they would soon find that many of the supposed offenses were too insignificant to bother about and would forget them. Or, if they were too real to forget and the offended would actually contact the supposed offender in a Christian attitude of love, he would discover in most cases that the supposed offense was accidental or unintentional or the result of a mistaken interpretation of someone's conduct. Even if the offense were real, few people who had actually given offense would refuse to make a satisfactory settlement, if approached by one acting in humility, in keeping with these teachings from our scriptures.

For the few cases that could not be settled by having the two parties involved meet and attempt a reconciliation, the Lord has provided a second technique. After such a failure, the elders (the priesthood leadership of wards or branches) may be called in to act as mediators.

"And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to

the elders. And it shall be done in a meeting, and that not before the world." (Doc. and Cov. 42:9.)

If the offense has been so grievous that it cannot be properly settled by the local priesthood authority, provision is made for a hearing before a larger judicial body, known as the high council of a stake. Section 102:12-28 of the Doctrine and Covenants states the requirements for calling this body and prescribes the nature of its functioning.

The Doctrine and Covenants contains one of the most fundamental statements of a Christian practice that applies to the frictions that arise in our modern social life. The Lord made this positive declaration to the members of the Church in this dispensation:

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin."

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

"And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds." (Doc. and Cov. 64:9-11.)

When all people, both in the Church and out of it, can learn to avoid giving or taking offense and can learn to forgive as the Lord has commanded, the great principle of brotherly love will become a practical reality.

The Origin and Development of Sunday Schools in the British Mission

ROBERT E. RIGGS

BEGINNINGS of Sunday School work were almost concurrent with the organization of the first branches of the Church in Great Britain. In the fourth issue of the newly established publication, *The Latter-day Saints' Millennial Star*, dated August, 1840, appeared this question by Elder Joseph Fielding: "Would it be well to establish Sunday Schools in the Church?" To this query the editor, Parley P. Pratt, replied, "Certainly: let the elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz: faith, repentance, and baptism for the remission of sins, for the first lesson; . . ." (*Millennial Star*, Vol. 1, pp. 95, 96.)

Soon letters from the field and conference reports began to make mention of Sunday School activities in the mission. Elder James Ure wrote in September, 1845: "I attended a quarterly conference held at Sheffield on Sunday, the 24th of August, and found the Sheffield Branch and Conference in general to be in a very prosperous state. The

conference met at the commodious Assembly Room at 10 o'clock a.m. The room was well-filled; and, to add to the interest of the assembly, about sixty children belonging to the Saints, who had formed into a Sabbath School, took their seats together with their teachers." (*Millennial Star*, Vol. 6, p. 108.)

An excerpt from the report of a conference held in Manchester, May 31, 1846 states: "Elder Charles Phelps referred to the subject of having schools and books for the instruction of the children of the Saints, and was encouraged as well as he could to carry it into effect." (*Millennial Star*, Vol. 7, p. 196)

During these early years the teachers were not aided by lesson texts and manuals other than the holy scriptures. A common method of adapting the scriptures for the use of children was that of formulating a set of questions and answers on gospel subjects to be memorized by the children. Published in the June 15, 1848, issue of the *Millennial Star* as one of the first recommended lesson guides for children of the British Mission Sunday Schools was a short catechism sub-

SUNDAY SCHOOLS IN THE BRITISH MISSION

mitted by one Brother Thomas Smith. Typical among the questions and answers were these:

"Question. What Sunday School do you attend?

"Answer. The Latter-day Saints".

"Question. Why are they called Saints?"

"Answer. It is the name by which the people of God were known in all ages of the world (meaning all the holy persons), etc., etc.

"Question. Why are they called *Latter-day Saints*?"

"Answer. Because these are the latter days.

"Question. When was the Church of Jesus Christ formed, or organized?

"Answer. On the sixth day of April, 1830.

"Question. Who was the first elder?

"Answer. Joseph Smith.

"Question. Who was Joseph Smith?"

"Answer. A man called of God to be a prophet." (*Millennial Star*, Vol. 10, pp. 183, 184.)

The need for a standardized and comprehensive children's study of the gospel was met by Elder John Jaques, the first installments of whose well-remembered *Catechism for Children* were published in 1853 in the *Millennial Star*. Later, because of the great demand, his *Catechism for Children* was com-



Portsmouth Branch, London District, June, 1911.

piled into a volume which came to achieve wide use not only in Britain but in Latter-day Saint Sunday Schools throughout the world, being translated into several foreign languages.

With the passing of years, the super-abundant harvest of souls which had characterized the earlier years of missionary labor in Britain began to diminish. This naturally turned the gaze of the Saints more toward the rising generation of children as a source of the Church's future strength. Emphasis on their training, always a great care of the Saints, took a marked upward trend during the decade 1870-1880. Especially were the Saints admonished to teach their own children the pure principles of the gospel rather than let them attend Protestant Sunday Schools where contrary principles and doctrines might be learned.

Holding anniversary observances of the founding of their Sunday Schools was encouraged among the branches. Social gatherings, too, came into prominence, while procedures for handling schools and methods of instruction were improved.

Moving ahead under this progressive influence, the Sunday Schools of the mission reached beyond the bounds of the Church for their membership.

A most heart-warming experience of organizing a Sunday School in Lowestoft, Suffolk, by one Elder Daynes, assigned to labor there in October, 1898, is related in a letter to the editor of the *Millennial Star*.

"The first school," he wrote, "was called to order at 11 a.m., December 11th. About three-quarters of an hour previous to starting, I went on the street and asked several little boys and girls if they would come to our Sunday School, and was very seldom refused; sometimes the children would tell me they had a school to go to, and I thought it wise never to ask them to leave their school, but told them to be always good boys or girls. The attendance at the first school was eight, three children belonging to Saints and five strangers I had picked up on the street. Every Sunday morning I would go on the street and get a few more children, until now I have enrolled twenty-five boys and girls ranging in age from six to twelve. Five out of the number enrolled are children whose parents belong to the Church, the other twenty are strangers; we have an average attendance of fifteen."

From the beginning, Sunday Schools of the mission were chiefly operated on an individual basis, although a degree of supervision within the districts was sometimes maintained and advice was issued by the mission authorities. When the Deseret Sunday School Union was formed in 1867, Sunday Schools of Britain looked to it for advice and guidance. However, not until 1933 was close central supervision and mission-wide coordination of activities obtained. In that year the first British Mission Sunday School Board was organized in accordance with instructions issued by Elder

SUNDAY SCHOOLS IN THE BRITISH MISSION

John A. Widtsoe, then president of the European Mission. Commenting on these instructions, President Widtsoe said: "In every mission there should be a mission board for the Relief Societies, Sunday Schools, Mutual Improvement Associations, Primaries, Genealogical Classes, and Missionary Associations to represent and to assist the Mission President and to further the interests of the work in the various branches in the mission. . . ." (*Millennial Star*, Vol. 95, p. 57.)

Early in January, 1933, British Mission boards for all the auxiliaries were organized.

For six and one-half years the Sunday Schools of the mission rolled onward to new heights in organization and activity. Then came September, 1939, and war. Nearly six more years, heart-breaking years of curtailed activity, went by before the flames of World War II were put out and normal activities resumed.

It is now well over a century

since the story of British Mission Sunday Schools began. Today the numbers of the Saints in Britain are comparatively small, with the total membership remaining about in equilibrium, emigrations and deaths approximately equaling baptisms, which in 1948 were the highest for twenty-five years. A better index to the progress of the mission than total numbers might be found in the greatly increased activity in the branches and districts. Of this activity the growth of the Sunday School since the disastrous war years is a good example. Sunday School attendance figures were 23 per cent higher in 1948 than in 1947, and during the twelve-month period of 1948 seventeen new Sunday Schools were organized. Although complete statistics cannot yet be compiled for 1949, the same prosperous spirit is manifest. With the Lord's help and a working faith, the chapter now being written may stand out as one of the brightest in the story of British Mission Sunday Schools.

BEGIN WITH THE BOY

If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man. That applies peculiarly to those boys who tend to drift off into courses which mean that unless they are checked they will be formidable additions to the criminal population when they grow older.

No nation is safe unless in the average family there are healthy, happy children. If these children are not brought up well, they are not merely a curse to themselves and their parents, but they mean the ruin of the State in the future.—Theodore Roosevelt

First Sunday School in Canadian Colonies

C. FRANK STEELE

It was in 1886 that President John Taylor called Charles Ora Card, president of the Cache Stake of Zion, to go to Western Canada to find a gathering place for the Saints on British soil. President Card had contemplated a journey to Mexico in search of a new home for his people, but his plans were changed by the prophet of the Lord. To Canada he went, accompanied by two faithful associates; and the way was opened up for the establishment of colonies in southwestern Alberta.

The missionaries first looked over the narrow valleys of British Columbia, but they were not impressed. Then they encountered an old mountaineer who spoke of the great "buffalo plains" to the east in Alberta. And thus it was that the missionaries journeyed to the prairie country, where the Indians roamed and the grass brushed the stirrups of the saddles. The buffaloes had practically disappeared from the Canadian prairies, but their trails and "wallows" were prairie landmarks.

On the banks of Lee's Creek in the rolling foothills with the lordly Rockies as a backdrop they camped. "This was the place," for the Saints to settle in Canada. Such was President Card's decision, and the region was dedicated to this purpose.

The next year Cardston, named for President Card, was founded when the original company, led by the noted colonizer, arrived at the



CHARLES ORA CARD

destination on June 3. They pitched their tents and retired, thankful to God that they had reached the new Zion in the North. They awoke on June 4 in a snowstorm.

Sunday, June 5, 1887, the Saints, old and young, gathered in a tent for worship. It was the first meeting the colonists from Utah had held on Canadian soil—it was a combined sacrament meeting and Sunday School. President Card pre-

FIRST SUNDAY SCHOOL IN CANADIAN COLONIES

sided; and his wife, the beloved "Aunt Zina" Young Card, was at his side radiating sunshine and comfort to the people. That Sunday School in Canada was held little more than a stone's throw from the reservation of the Blood Indian tribe of the powerful Blackfoot Confederacy, a haughty and warlike nation. There were 41 immigrants, old and young, at Cardston at the time of this historic meeting. They had already been welcomed by the red-coated Mounted Police and by the few white squatters along the creek, among them E. N. Barker, an educated Englishman who later played an important part in the community life.

Sunday School was again held on June 12, and it was then that the first Latter-day Saint Sunday School organization in Canada was effected. Jonathan E. Layne was sustained as superintendent with John A. Woolf and Edwin R. Miles as his first and second assistants and Attena Bates as secretary.

It was at this meeting, also held in a tent, that the Sunday School superintendent, Jonathan Layne, bore his testimony and prophesied that a temple to the Lord would be built in this place. This first temple prophecy in the Canadian colonies was literally fulfilled, as is known, many years later and not far from the spot on which it was spoken.

The next Sunday School session in Cardston was held in a bowery which the brethren had built after the fashion of the pioneer boweries

in Utah. Built substantially, it was used for four months until colder weather forced the branch to find an indoor meeting place.

In the bowery a large packing case served as the pulpit and another one as the sacrament table. A few chairs were gathered for seats, along with spring seats from wagons, miscellaneous boxes, nail kegs, bags of oats, and the like. Furnishings were crude; but the spirit of the Lord was present, as the colonists worshiped together, finding inspiration and comfort in prayer and the songs of Zion.

The little Sunday School carried on valiantly that first winter and the next spring and summer, growing in numbers as fresh immigrants arrived by covered wagon from the south. It was always a joy to new arrivals, and the hospitality felt was as broad as the prairies.

October, 1888, was an eventful time for the settlement on Lee's Creek. Two of the General Authorities, Apostles Frances M. Lyman and John W. Taylor, arrived from Utah and held an important conference October 7. It was then that the Card ward of the Cache Stake was officially organized. It was a memorable occasion, and the spirit of the Lord stirred every heart. The Saints especially rejoiced to hear the apostles again. John A. Woolf was sustained and ordained as bishop with Thomas R. Leavitt and Johnnanes Anderson as his counselors.

At this conference the Sunday School was reorganized with Jona-

than E. Layne still as superintendent; Samuel Matkin and Noah Shurtliffe as assistants; and Jane E. Woolf, first school teacher in Cardston and then in her teens, as secretary.

The pioneers recall that the lessons in those early days were based on stories from the Bible, Book of Mormon, and the history of the Church. There were no outlines or lesson helps as there are today. Teachers had to be resourceful. Choice passages from the New Testament were memorized and repeated, and in the lower classes animal stories and stories of courage and devotion to duty were told to the children.

It should be explained that when cold weather set in that first fall, the Sunday School left the bowery and was held in the Daines home. (The Daines family had arrived from Utah early in September.) The log house had one large room which had been planned for two rooms. It was very suitable for meetings and served the ward until the first meetinghouse, a log structure 20 by 20 feet, was finished and dedicated January 29, 1888.

The Indians of the Blood tribe were friendly to the Saints and occasionally they were seen at sacrament meeting and Sunday School. Red Crow, high chief of the Bloods, and President Card were fast friends after peace had been pledged at a joint council.

Meanwhile, miles to the east of Cardston over prairie trails, was

developing the town of Stirling, later to become a ward in the Taylor stake, named for Apostle John W. Taylor, often referred to as "The Canadian Apostle," because of his close association with the Canadian colonies. On June 20, 1899, that pioneer Sunday School of what later became the Taylor stake was organized with 31 children present. Elder C. D. Romeril was made superintendent, with Charles R. Romeril as secretary, Bishop Theodore Bradley as teacher of the members over eight years of age, and Emily Hardy as teacher of the younger children. Apostle John W. Taylor and Orson A. Woolley of the Alberta Stake Presidency were in attendance.

The first bishop of Stirling was Theodore Brandley, former president of the Swiss-German mission; his counselors were Samuel H. Fawcett and F. D. Grant and Henry Schutt was ward clerk.

The first meeting held in Stirling was under canvas with the skies dripping rain. A section house on the narrow-gauge railroad between Great Falls, Montana, and Lethbridge was the only building in sight.

Other Sunday Schools and wards including Magrath and Raymond soon sprang into being; and to the north at Lethbridge a few Latter-day Saint families were gathering in Sunday School and cottage meetings, beginning the work that later blossomed forth into yet another Canadian stake, the Lethbridge Stake of Zion.

Early Sunday Schools in Southern Utah

WILLIAM R. PALMER

THE pioneers arrived in Iron County, Utah, January 13, 1851 and founded on the Old Spanish Trail the first settlement in a thousand miles of its desolate length. They gave to their city the Indian name of Parowan.

Immediately they began construction of a unique meetinghouse which was to serve also as a fort in case of Indian attack. It was large enough to hold the entire colony. Built in the form of a Maltese Cross, it afforded a lot of corner portholes to be used in its defense; in case of seige, curtains between women and men could afford a measure of privacy.

Fortunately it was never necessary to use the meetinghouse as a fortress, but those four end sections made excellent class rooms and places for small meetings. The pulpit, a sort of miniature "rameumptom," stood in the center, commanding a view of every section of the building. All community meetings and recreational functions were held here.

Day schools for the children, night schools for the adults, and Sunday Schools for all were held in that building in Parowan; but no

authentic records of dates or names of officers has been found.

In the fall of 1851 the Parowan colony was divided; and those who had been called to manufacture iron moved to Coal Creek and founded Cedar City, arriving there on November 11, 1851. Because this was to be a manufacturing center, it was thought that the iron works should first be located; and then the city placed in proximity. All of this would take time, and it was imperative that the colony get some land broken and an irrigation canal opened before winter closed in.

An ingenious temporary encampment was set up, in which the colony was to live through the first winter. Lifting their wagon boxes off onto the ground, the pioneers set them with the rear ends forming a straight line along which a sentry walk was made.

At the front end of each box, a circular wall was built of sagebrush weighted with earth. These walls were higher than a man's head and thick enough to stop an arrow. They were of uniform dimensions and were built out to a line along which another sentry walk ran. Inside of these circles, the cooking

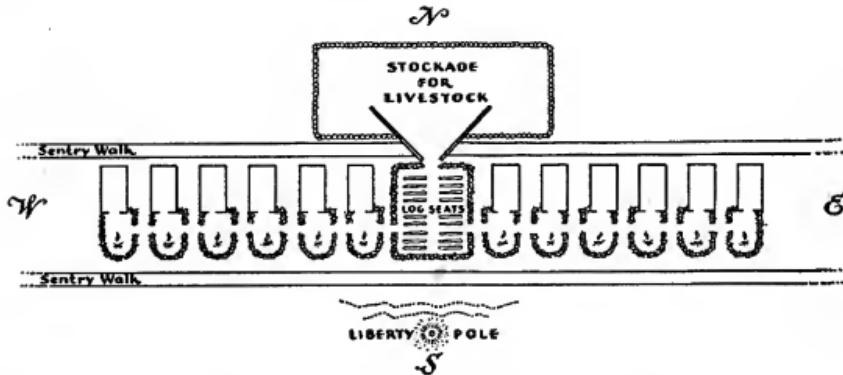
was done, while the wagon boxes served as sleeping quarters.

In the centre of the long line of wagon boxes, an enclosure large enough to seat the entire colony was built in the same manner as the circles in front of the wagons—sage-brush weighted with earth. Drift logs from the creek banks were dragged into this enclosure to serve as seats. Here the colony gathered every night and morning for prayers, and here all their meetings were held. In front of this stockade or enclosure and across the sentry path, a liberty pole was erected. The pioneers had no flag to fly upon it, but the pole itself was dedicated "to liberty, to justice, and to God." Ordinances and regulations passed for the governing of the colony became effective when they were proclaimed from the liberty pole, and men convicted of offenses against the law were summoned before the liberty pole to receive sentence. The

pole itself was the symbol of liberty under law.

During the winter of 1851-52, the men built a few log houses a short distance from the stockade, but this enclosure still served as the gathering place for the colony. It was here, in the fall of 1852, that the first Sunday School was organized. James Bosnell was the "elder-in-charge," for the title of "superintendent" had not yet come into use. Besides James Bosnell, there were three or four teachers; the courses taught included lessons in reading and writing. The Bible and Book of Mormon were the text books. Seventy students attended the school; that was about one third of the colony. The school seemed to be a voluntary movement among interested persons rather than an official auxiliary initiated by the local Church authorities.

In the fall of 1852 and the Spring of 1853, many families came to



First Cedar City encampment, winter of 1851-1852.

—more on page 444

Sunday School Beginnings in New York

HOWARD R. DRIGGS

THIRTY years ago when the writer first came to New York City, Latter-day Saint Sunday Schools were in a pioneering stage. Missionary work constituted the major activity of the Church. A chapel with a mission home for headquarters of the president of the Eastern States Mission had just been dedicated in

Brooklyn, and a Sabbath School was being developed there.

Manhattan was less fortunate. A lodge hall on One Hundred Twenty-fifth Street, in the heart of Harlem, was the only meeting place. In this rather somber room, each Sunday a handful of missionaries and students would gather for a combined Sab-



First Latter-day Saint Sunday School in New York City for children of Primary and Intermediate Departments, held in Hawthorne Building on 125th Street at about Sixth Avenue, organized about 1920, with Luacine Savage Clark teaching the younger pupils and Howard R. Driggs teaching the older ones.

Left to right, back row (officers and teachers): Howard R. Driggs, Dr. Lyman Horne, Luacine Savage Clark, Dr. Lee Cowan, Dr. Joseph E. Jack.

Middle row: William McCune, J. Reuben Clark III, Perry Driggs, Unknown, Unknown, Stephen Fletcher, Ann Proudfit, Margaret Browning.

Front row: Bobby Proudfit, Unknown, Unknown, Luacine Clark, Phyllis Fletcher, Unknown.

bath school and sacrament service. Almost all who attended were adults; no classes were provided for children.

Here was a situation calling for action. A few members of the congregation were parents. What could be done to open opportunities for their children and other little folk to have lessons in the gospel?

A few fathers and mothers discussed the question with leaders of the branch. Two small cloakrooms, it was decided, might serve as classrooms until something better could be had; since there would be at first only five or six pupils for each grade—Primary and Intermediate—they might be accommodated in little

space. Movable blackboards could be purchased.

Who would teach the classes? Luacine Savage Clark, late wife of President J. Reuben Clark, Jr., volunteered to take charge of the primary pupils; the writer was to conduct the Intermediate class. Thus, with the cooperation of the branch superintendency, which included Joseph E. Jack, superintendent, and Dr. Lee Cowan, first assistant, the first Latter-day Saint Sabbath school for little folk in the largest city of the world was launched.

Now—after thirty years of pioneering—in New York Stake there are three wards and four branches with thriving Sunday Schools.

EARLY SUNDAY SCHOOLS IN SOUTHERN UTAH

(Continued from page 442)

Cedar City; and a large fort one hundred rods square was commenced. Inside this fort was built a meetinghouse 25 by 60 feet. It was begun and finished in 1853, and was dedicated by Erastus Snow on Christmas day. The Sunday School was given his blessings, and from then it grew into a strong institution. Its enrollment in 1856 was 250.

In 1856 the present townsite of Cedar City was surveyed, and the first house built upon it was a large cut stone tithing office. The principle of tithing was invoked in its construction. The fort was divided into ten districts and, by rotating, a district turned out each day to

work on the building. To keep the stone masons and other skilled workers constantly on the job, men from each district in turn took care of their farms and livestock. The up-stair floor was nicely finished and fitted up with an altar and all the appointments for a prayer circle. It was not commonly used for other meetings, but an exception was made for the Sunday School, and the first classes in the new town were held in this holy place.

Then people began moving their log houses from the fort to the new townsite; and during the winter of 1856-57, a number of families established themselves here. Taking cognizance of this fact, the

The Centennial Painting

ARRANGEMENTS have been made by the General Board for a special Sunday School treat which every Latter-day Saint in the world may enjoy.

It is a portrayal of the first Sunday School in the Mountain West, conducted by Richard Ballantyne in his adobe home in Salt Lake Valley on Sunday morning, December 9, 1849. An oil painting of the event has been completed by Arnold Friberg (pronounced *Free-berg*), nationally eminent artist; and four-color reproductions of it will soon be made. They will be distributed free, to every ward and branch Sunday School in the Church, with the suggestion that the print be framed and hung in the meeting-house or placed in the Sunday School library.

The reproductions will be distributed at the time of the hundredth birthday anniversary of the original Sunday School. Each print, executed with high-quality engraving plates on beautiful paper, will be accompanied by a small sheet containing a brief article about the painting.

A quantity of the reproductions is being printed so that one will be added to each of the sets of colored Church History pictures distributed by the Deseret Sunday School Union. (The sets, containing 97 pictures in four colors, eight by ten

inches in size, are available for \$3 each.)

Arnold Friberg, whose paintings have been reproduced by Brown and Bigelow Company, America's foremost calendar manufacturers, is a Latter-day Saint, whose art work was first published in *The Juvenile Instructor* when he was a lad of about twelve years, living in Phoenix, Arizona. In fact, the Sunday School magazine, then awarding books to young artists whose drawings it published, used several of his sketches, including one of a chicken, one of a colored boy eating a watermelon, and another of a cowboy.

Brother Friberg was drawing almost before he was walking. His mother used to keep him quiet by putting him before a large table and letting him copy newspaper headlines.

At Phoenix Union High School, he illustrated the yearbook with four-color drawings. Later he went to Chicago to study in several art schools there. (He was born in Winnetka, a Chicago suburb, where his father was a gardener in a wealthy residential section; but the family moved to Phoenix when Arnold was only a tot.)

From Chicago, the young artist moved to New York, studying under the famed illustrator, Harvey Dunn. While there, he also made

cover and other drawings for *Liberty* magazine.

When World War II broke out, Arnold Friberg was drafted into an infantry division, "... where I dug the most artistic fox holes in the outfit." He saw battle in Europe and was with the occupation forces in the Philippines.

After the war, he married Hedve Mae Baxter of American Fork, Utah, who, according to the artist, "... has been a steady inspiration, both for her unerring pictorial judgment and for her staunch faith in the gospel."

He painted in San Francisco, where he did a mural on Jesus, "Lo, I Am With You Always," for San Francisco Ward meetinghouse. Then, near the end of 1948, the Fribergs moved to Salt Lake City. There he continues to paint calendar and other subjects. He also teaches classes at the University of Utah.

Arnold Friberg is a stickler for historical accuracy in his works. For the Ballantyne painting, he read everything he could find on the humble Scotsman who launched the great Latter-day Saint Sabbath School movement. He inspected the clothing of the period collected by the Daughters of Utah Pioneers, and he carefully went over pioneer furniture in the Sons of Utah Pioneers Museum. He checked all other sources available.

Interestingly enough, the artist greatly resembles Richard Ballantyne. Both were endowed with wavy, dark-brown hair, rather

ruddy complexions, tall statures, and similar profiles. As if that weren't sufficient, Brother Friberg, when he started the work, began



ARNOLD FRIBERG

growing a "Ballantyne beard" that wreathes the face. Richard Ballantyne was 32 when he organized the first Sunday School. Brother Friberg is 35.

He made about a half dozen rough sketches of the entire drawing before he actually began brushing the oil. Separate sketches, each with a model, were made for all the some twenty-five figures in the painting, before the actual brush work was done on the canvas.

The painting was unveiled at a reception given by the General Board in its meeting room on the second

—more on page 455

Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS
AND MARGARET IPSON

VISIT AND INFORM

"The teachers should visit the children in their homes and enlist the sympathy of the parents by reporting to them what is being done in the Sunday School."

—Henry Peterson, Sunday School Convention, Recorded in Sunday School Minute Book for Jan., 1904.



SACRED DUTY

"It is the sacred responsibility of teachers to incite students to earnest, prayerful, and intelligent study of the gospel. Success in doing this makes Sunday School teaching a joy and a delight."

—Dr. M. Lynn Bennion
The Instructor, May, 1948.



SUCCESSFUL TEACHING

"The object of the Sunday School teacher is not so much to impart knowledge as to mould character. His work is tested not so much by what his pupils know as by what they are. He seeks to impart a knowledge of sacred things, in order that this knowledge may develop in the right direction the nature of the pupil. If his work is to be successful, the teacher must know not only the subjects to be taught, but also the nature of the pupil. He must know not only his Bible, but also his boy."

—Primer on Teaching by John Adams, M. A., B. Sc., Professor of Education in the University of London.
Reprinted from The Juvenile Instructor, Jan., 1906.



REACH THE GOAL

"Knowledge of the children and their needs, abundant preparation, and good enrichment materials make teaching toward a goal a rewarding and enjoyable task."

—Margaret Ipson
The Instructor, Feb., 1948.

Food, Nutrition, Health, and Efficiency

DR. ELFRIEDE FREDERICK BROWN

III. MINERAL ELEMENTS IN NUTRITION

IN the past fifteen or twenty years, voluminous records and results of scientific investigations have brought mineral elements into deserved prominence. These inorganic nutrients are now recognized as essential participants in practically every process carried on in the body. In what a pathetic state would man be if he were deprived of these nutrients! He just could not remain normal; moreover, life could not long go on. Neither nerves nor muscles could continue functioning normally; carbohydrates and fats could not be transformed into energy; oxygen and carbon dioxide could not be transported, removed, or brought to cells; enzyme action would be interfered with; body fluids could not be formed; acids and bases would pile up in the body and their accumulation would be incompatible with life itself; body fluids would no longer be confined to the blood vessels or particular tissues where they belong; glands would cease to secrete; and muscles would become limp and nonfunctioning. Dwarfishness, listlessness, pallor, nervousness and muscle soreness, can all be related to mineral

deficiencies. Marked deficiency states would be identified as simple anemia or endemic goiter; there might be bone deformities.

Yes indeed, mineral elements are essential to general well-being, and surely we cannot afford to trust to Dame Fortune to get them. The chances are that our diets will be low in some of these nutrients unless some practical plan for making good food choices is adopted.

In Chart I the mineral elements most studied in nutrition are listed. Trace elements occur in minute amounts. It is to be understood that the very small quantities of essential trace elements are as important to the functioning of the body as are the larger amounts of principal mineral elements. The latter not only are required in larger amounts but also occur in larger amounts. Relatively large amounts of many of the trace elements are toxic or really harmful.

Most of the mineral elements occur in so many of our common foods that little direct attention need be given them. An abundant mixed diet is likely to supply necessary mineral elements. A diet con-

taining adequate quantities of protein will contain sufficient sulfur. Practically, we find that if the requirements for calcium, phosphorus, iron, and iodine are met by the diet there is little likelihood of other mineral elements' being inadequately furnished. Foods which supply these four essentials will at the same time provide the others. Because of unequal or poor distribution among foods and solubility and absorption problems, it may be necessary to choose foods specifically to meet the needs for calcium, iron, and iodine. Even relatively good diets may not always assure the body of these mineral elements unless specific foods known to be good sources are included. Chart II lists not only the

good sources of the various mineral elements, but also their functions.

As our knowledge of nutrition has increased, one fact that has become established is that it is highly desirable that intake of optimum amounts of the various nutrients rather than merely the minimum requirements be supplied. Experiments may show that man needs daily one-half to three-fourths of a gram of calcium to meet body requirements or to carry on normally. Further experiments show that intake of amounts exceeding the bare requirement will be accompanied by a more favorable state of health and nutrition. This is confirmed by definite recognized improvements in well-being and

CHART I MINERAL ELEMENTS IN NUTRITION

Usually Recognized as Essential	Usually Designated as Principal** Mineral Elements	Essential Trace Elements	Trace Elements Usually Considered Unessential	Trace Elements Of which Essentiality is Not Completely Proved
Calcium	Calcium	Copper	Aluminum	Bromine
Phosphorus	Phosphorus (phosphates)	Iodine	Arsenic	Fluorine
Iron		Manganese	Chromium	Barium
Copper	Sodium	Zinc*	Caesium	Nickel
Iodine	Chlorine (chlorides)	Cobalt*	Lithium	Radium
Sodium			Molybdenum	
Chlorine	Potassium		Rubidium	
Potassium	Magnesium		Strontium	
Magnesium	Sulfur		Tellurium	
Sulfur	Iron	or Iron	Titanium	
Manganese			Vanadium	
Zinc*				
Cobalt*				
Fluorine*				

*Some still feel these have not been proved essential.

**Does not indicate they are most important, but that they occur and are used in relatively large amounts, whereas trace elements occur and are used in very small quantities.

CHART II

MINERAL ELEMENTS

Mineral Elements	Functions in the Body	Good Sources of the Element
Calcium	Gives shape and permanence to skeleton, enabling bone and tooth formation; aids in coagulation of blood, clotting of milk; regulates contractility of muscles, irritability of nerves; essential for growth, early maturity and longevity.	Milk and milk products; dark green leafy vegetables; certain hard waters; edible bones, as pig's feet and fish bones; calcium salts, as calcium gluconate, lactate, glycerophosphate, and dicalcium phosphate.
Phosphorus	Tissue building (bone and tooth formation); constituent of all cells; aids in utilization of carbohydrates and fats; maintenance of acid base balance; essential in muscle metabolism.	All foods of relatively high protein content, as meat, fish, poultry, eggs, cheese; cereals; legumes; nuts.
Iron	Formation of hemoglobin; constituent of chromatin substances of nucleus of all cells; formation of cellular catalysts; carrier of oxygen.	Organ meats (liver, heart, kidney), red meats, oysters, legumes, nuts, whole grains, some dried fruits.
Copper	Essential for formation of normal red blood cells (supplements iron for hemoglobin formation); aids in tissue respiration as part of oxidation reduction enzyme systems of cell.	Liver, oysters, nuts (usually present in foods containing iron).
Iodine	Regulates or controls function and size of thyroid gland; regulates basal metabolic rate; necessary for growth; prevents and cures simple or endemic goiter.	Water of areas having iodine in soil, cod liver oil, salt water fish, sea plants and sea weed, vegetables grown where soil contains iodine, iodized salt, milk products from non-goiterous regions.
Sodium	Essential for growth, synthesis of most cells and formation of tissue fluids; regulates osmotic pressure, acid base balance or neutrality, tissue excitability, and muscle contractility.	Common salt, sea foods, olives, cheese, bacon, meat, bread, milk.
Chlorine	Constituent of acid in gastric juice; constituent in synthesis of most of tissues and fluids; transport for absorption, distribution and excretion of minerals; migrates between cells and surrounding fluid in response to changes in concentration of various other elements; aids in regulation of osmotic pressure.	Common salt, etc. same as sodium.
Potassium	Constituent of all cells; regulates acid base balance and osmotic pressure; aids in transmission of impulses required for rhythmic contraction of muscles.	Legumes, cereals, vegetables.
Magnesium	Acts as coenzyme in many of the enzyme systems concerned with phosphorus metabolism; constituent of bone and muscle; necessary for balance of minerals or neutrality; depresses motor activity.	Most foods, especially nuts, whole grains, legumes, wheat germ, endive, kohlrabi.

FOOD, NUTRITION, HEALTH, AND EFFICIENCY

CHART II (Continued)

Mineral Elements	Functions in the Body	Good Sources of the Element
Sulfur	Constituent of all cells; aids in oxidation reduction mechanism and in detoxification processes; constituent of thiamine, insulin, etc.	Foods containing protein, as meat, fish, poultry, eggs, legumes, nuts, cheese; some vegetables, as artichokes, asparagus, carrots, corn.
Manganese	Catalyzer of activity of some enzymes; essential for normal growth, development, reproduction.	Whole grain and products, berries, bananas, liver, fish, dairy products.
Zinc	Exact function in human nutrition unknown. May be related to function of pituitary, to insulin action and storage; is part of an enzyme, carbonic anhydrase; catalyzes organic oxidations; related to absorption of carbohydrates and protein.	Egg yolk, wheat endosperm, milk, plant and animal tissues in general.
Cobalt	Activates enzymes; mode of action and essentiality not known.	Glandular organs, pasture plants.
Fluorine	Seems to prevent the development of caries and to confer properties to enamel that make it more resistant to caries; presence in fluids or mouth alters bacterial metabolism and inhibits enzymatic action.	Phosphate baking powder, fruits and vegetables sprayed with fluorine insecticides, soils rich in phosphates and volcanic ash, water of certain areas.

performance. Nutritionists have suggested that one gram of calcium per day be allowed in the diet. Likewise, the suggested allowances for phosphorus, iron, copper, and iodine are somewhat larger than bare needs of the body. Generous amounts will provide a safety factor and allow improvement of fair nutrition. They may also safely meet needs of those who have greater than average requirements and who might fail to obtain sufficient nutrients if given only what average persons require.

Certain groups are vulnerable to deficiencies of minerals. Since rapidly growing children and pregnant and nursing mothers have increased requirements, deficiencies are quick to develop if provision for greater amounts of the nutrients is not made. Every age from the prenatal

to the centenarian needs minerals, and needs will vary with physiological condition.

The highly refined character of many of our foods today demands that greater attention be given to the supply of inorganic salts in a diet than would be necessary if more natural foods were eaten. Fortunately, there are factors working toward improvement of the national diet so far as mineral elements are concerned. The ready availability of fruits and vegetables the year round in several forms, fresh, frozen, or canned, helps make adequacy more possible. The sustained emphasis placed on milk as a valuable source of minerals is still another factor. Then some foods, notably cereals and flours, have been enriched by the addition of at least

two mineral elements, calcium and iron. Even though these favorable influences exist, studies of the food habits of the American people have shown that their diets are likely to be deficient in some of the salts needed for normal body processes.

In an extensive study carried on in Pennsylvania, where 10,000 children were examined, it was found that the nutrition of 0.2 per cent was excellent and of 15 per cent, fair; but 85 per cent failed to exhibit good nutrition in one or more respects. Dietary analyses had previously shown that calcium deficiency existed in 49 per cent, and iron deficiency in 48 per cent. Dr. H. C. Sherman, who has studied and contributed to our knowledge of calcium and phosphorus over a period of more than forty years, has stated that calcium is the mineral element most likely to be lacking in the diet. There is universal occurrence of rickets and dental caries and osteomalacia (softening of the bones, leading to deformities of limbs and spine). Tetany occurs in some cases of rickets and osteomalacia. This all evidences existence of calcium deficiency among our people. With food habits as they are, diets lacking milk will invariably be deficient in calcium unless some deliberate action to supply calcium in some other manner is made.

Iron deficiencies, as determined from chemical examinations of the blood, occur in 1 to 85 per cent of the population. Summaries concerning the state of iron nutrition reveal that anemia occurs in 1.5 to

85 per cent of children, 3.6 to 30 per cent of adults, and 9 to 72 per cent of pregnant women. Variations occur according to area, income group, education, and other factors.

Mineral elements are directly related to some of our present-day public health problems. Endemic deficiency may exist. It does exist, in the case of iodine deficiency, as endemic goiter. In regions where soil is lacking in iodine, crops grown will also be devoid of iodine. Large portions of the population are likely to be goiterous if measures are not taken to provide the needed nutrient. Iodized salt is definitely effective as a prophylactic.

Another public health problem may occur where there is an overabundance of a mineral element in soil or water. Fluorine, causing mottled tooth enamel, and selenium, causing poisoning, are examples of minerals which are responsible for public health problems of this classification. Crops grown in soil containing selenium are not safe foods. Fluorine has demanded much interest in the last few years. This element is associated with various minerals widely distributed in nature. (See Chart II.) Water passing through fluorine rich mineral deposits becomes contaminated with the element. We are now aware of over four hundred areas in 30 states in the United States and in numerous other countries (England, Italy, North America, China, Japan, North India) where water contains fluorine.

Present-day consideration of fluorine is pertinent for at least two reasons:

1. Undesirable effects associated with widespread chronic fluorosis (mottled enamel).
2. The effect of fluorine on incidence and severity of dental caries.

Fluorine acts during the period of calcification. Affected teeth erupt, showing characteristic signs. They have chalky white patches and there may be pitting of the enamel. Affected teeth often take on a characteristic brown stain, the frequency of occurrence increasing with age. This mottled enamel or dental fluorosis is a permanent disfigurement and is accompanied by failure of the cementing substance of enamel and incomplete calcification. The solution of the problem lies in reduction of fluoride intake. Water supplies have been adjusted at high costs.

The other or favorable aspect of fluorine is reported in numerous papers. Poor dental health occurs infrequently in areas where the water supply contains fluorides in a concentration of about one part per million (less than concentration causing fluorosis).

The mechanism may be one or both of the following:

1. Fluoride entering the tooth structure may confer properties to enamel which make it more resistant to caries. (Noncarious teeth contain more fluorine than carious teeth.)
2. Fluorine inhibits bacterial and enzyme action, thereby cutting

down action on food particles in the mouth.

Various methods of application of fluorine are being practiced. It may be added to water supplies, solutions are applied to teeth, dentifrices and chewing gums are made containing the element. Good results are reported, but it is to be remembered that the use of fluorine is in the experimental stage. More observations need to be made before definite conclusions are formed.

During this hot weather, a mineral problem is brought on by excessive perspiration. The excretion of water in sweat is necessary for dissipation of heat and maintenance of body temperature. It proves expensive to the body in that sodium and potassium salts are lost. Loss occurs not only during strenuous exercise in high temperatures and during fevers but also during sedentary existence in hot environment and even in cold regions when exercise is strenuous. There will be no ill effects if lost minerals are replaced. If this is not achieved, symptoms of sodium chloride deficiency occur. The symptoms include weakness, excessive fatigue, loss of appetite, nausea, impaired physical and mental performance, and excessive thirst not alleviated by drinking. Muscle cramps accompany these symptoms in cases where water loss as well as salt loss has been great. A daily intake of extra quantities of table salt will protect against the symptoms. Some may consume a high salt diet; others need extra salt which can be taken

as salt tablets or saline drink. A half teaspoonful of salt to a quart of water will be found a satisfactory concentration for drinking.

In order to meet nutritional needs satisfactorily, the consumption of each essential element must be sufficient to cover body losses and to provide a reserve for the formation of new body tissue when needed. There must also be coordination of

physiologic activities in growth and development. It is necessary that there be a mixture of salt solutions in the body, each in quite specific and characteristic concentration. Only when there are favorable concentrations of the essentials can functions of cells and organs be normal.

Essential minerals are best supplied the body in a well-planned

TABLE III
LOW COST MENU OF EXCELLENT MINERAL VALUE

Breakfast	Lunch	Dinner				
Tomato juice	Baked navy beans	Pot roast and gravy**				
Oatmeal with milk	Cabbage salad	Baked potatoes with butter				
Toast with butter (or oleomargarine)	Bread with butter (or oleomargarine)	Carrots				
Soft cooked egg	Prunes	Bread and butter				
Milk	Milk	Gingerbread				
		Milk				
Foods	Measure of Serving	Calories	Calcium mg.	Minerals	Phosphorus mg.	Iron mg.
Milk	3 cups	496	849	669	0.4	
Meat	scant $\frac{1}{4}$ lb.	316	9	172	2.4	
Egg	1	79	27	105	1.4	
Potato	1 large	200	26	130	1.6	
Baked beans*	1 cup	234	98	308	6.8	
Cabbage, raw	$\frac{1}{2}$ cup	15	23	15	.3	
Salad dressing	1 tb.	56	1	4	.1	
Carrots	$\frac{1}{2}$ cup	45	20	18	.4	
Tomato juice	$\frac{3}{4}$ cup	42	22	54	1.2	
Prunes, stewed	3 med.	106	19	30	1.4	
Butter **	3 tb.	330	1	7	.1	
Oatmeal, cooked	$\frac{3}{4}$ cup	125	16	111	1.5	
Bread, enriched	4 slices	314	67	120	2.2	
Gingerbread	1 large serving	300	58	39	1.9	
		2653	1236	1782	21.7	

Suggested allowances:

Woman, moderate activity	2400	1000	1500	12
Man, moderate activity	3000	1000	1500	12

*Soybeans and processed soybean products are of excellent mineral value and economical.

**An alternate may be substituted.

FOOD, NUTRITION, HEALTH, AND EFFICIENCY

mixed diet, a liberal diet in which no one group of foods predominates to the exclusion of others. If the body is normal and can use what is supplied, well-balanced menus will take care of mineral needs. The daily serving of meat or an alternate, a pint or more of milk, an egg, two servings of vegetables (one green or yellow), a potato, two servings of fruit, and three or more servings of enriched or whole grain cereal or bread ordinarily will supply body needs. Self-medication is inadvisable.

From the standpoint of economy at today's high prices, the most economical sources of calcium are cheddar cheese, milk, navy beans, molasses, and dark green vegetables.

The whole grain cereals are our cheapest source of phosphorus. Today's bargains in iron are oatmeal, brown rice, liver, heart, whole wheat bread, molasses, dried fruits. Iodized salt is to be recommended for the iodine.

About five per cent of the human body is mineral salts. Mineral needs of the body are of sufficient importance that we consider them in our daily choice of foods. The following day's menu shows that a combination of ordinary foods can adequately supply body needs for mineral elements. Size of serving portions may be adjusted so that calories allowed correspond to need and mineral needs will still be fully met.

THE CENTENNIAL PAINTING

(Continued from page 446)

floor of the Brigham Young Memorial on the evening of August 26, Richard Ballantyne's birthday anniversary.

The painting was created under the direction of the Centennial Committee of the General Board,

Kenneth S. Bennion, Lowell M. Durham, Marie Fox Felt, Claribel W. Aldous, and Wendell J. Ashton, chairman, with A. Hamer Reiser of the general superintendency as adviser and Richard E. Folland as executive associate.

—Wendell J. Ashton

Could the youth, to whom his first wine is delicious as the opening scene of life or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, to perceive all goodness emptied out of him, and yet not be able to forget when it was otherwise, it were enough to make him dash the sparkling beverage to the earth.—Charles Lamb

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, General Superintendent; GEORGE R. HILL, First Assistant General Superintendent;
ALBERT HAMER REISER, Second Assistant General Superintendent
WALLACE F. BENNETT, General Treasurer; RICHARD E. FOLLAND, Executive Secretary

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Advisers to the General Board: Stephen L. Richards and John A. Widtsoe

Superintendents

A PLAN THAT WORKS

At our regular Alberta Stake Sunday School Convention we were told about the success of the different wards with their 100 per cent Sunday and their Dime Fund collection. Because their plan was so successful and had such a healthy follow-through, we asked Stake Superintendent Reed L. Shields to write us a brief explanation.

We reproduce his letter in the hope that it may offer some suggestions that will be helpful to you.

In addition to the activities mentioned in the letter, the Fourth Ward Superintendency distributed "dodgers" urging attendance at Sunday School on 100 Per Cent Sunday.

This is a commendable plan for individual families, including all

the children and youth of the community. If there are any individual adults in the ward or branch not included in the family groups, they also should be invited to become members of the Sunday School.

"The Alberta Stake Sunday School initiated the One Hundred Per Cent Family Sunday, so that Sunday School attendance as a family unit would be encouraged.

"The superintendency outlines the plan carefully to the teachers at faculty meeting. Then for two Sundays prior to One Hundred Per Cent Family Sunday, the classes in the Sunday School are motivated in the effort of encouraging all members of the family to be present. More than just an announcement

SUPERINTENDENTS

is used; usually two or three minutes of class time is given for class leaders to organize the class. The greatest emphasis is placed on the kindergarten, primary, and first and second intermediate classes.

"On the One Hundred Per Cent Family Sunday, recognition is given to the mothers of families whose family units are complete. The Fourth Ward in Cardston, under Elder William Komm, presented printed ribbons. The Glenwood Ward gave public recognition in the closing exercises. But in all wards the Superintendence visited the junior classes and congratulated them on their help, as well as asking all students to raise their hands or stand if their family was there one hundred per cent.

"We have found that this family enlistment Sunday gave us the best results in enlistment work; it also has a fine carryover for future attendance. The Hillspring Sunday School, under the direction of Elder Robert Fisher, in their first effort, had 80 per cent in attendance.

"The program also is a definite aid to sacrament meeting attendance and is very encouraging to younger families.

"This year we are going to utilize the same type of program for the Dime Fund Sunday; a family envelope will be used.

"The success of the entire program seems to depend upon the intensity of motivation of the junior classes and the appropriate way in which recognition is given."

THE DIME SUNDAY COLLECTIONS

Presumably, your plans are all made for the Dime Sunday collections on September 18, following suggestions published in *The In-*

structor last month, or by a better plan if you have one. The above article "A Plan That Works" may give you some additional ideas.

THE SUNDAY SCHOOL LIBRARY

We call special attention of superintendents and librarians to the article by Wendell J. Ashton on page 445 of this issue of *The In-*

structor. The opportunities here suggested for expanding the ward and branch libraries should not be neglected.

Follow with reverent steps the great example
Of him whose holy work was doing good;
So shall the wide earth seem our Father's temple;
Each loving life a psalm of gratitude.

—John Greenleaf Whittier

Secretaries

A CENTURY OF L. D. S. SUNDAY SCHOOL HISTORY

In the February, 1937, issue of *The Instructor*, there appeared an article under the above caption. It starts out, "We are going to write a book," and goes on to say that this book will tell an interesting story of "A Century of Latter-day Saint Sunday School History."

Sunday School secretaries were admonished to compile and write abridged histories of their schools. Quite a number have done so; many more have not. Those schools which have abridged histories have found them invaluable, especially during this centennial year. They have also found that using these histories is much more convenient than going to the Sunday School Office or Church Historians Office for information about their wards or stakes. Those of you who have libraries including bound volumes of the 1937 *Instructor* will enjoy reading the article referred to, on page 55 of Volume 72. Another reminder of the important work was published in Volume 79, on page 337 of the July, 1944, issue of *The Instructor*.

Now that our centennial year is more than half over, we wonder how many of our Sunday School secretaries realize the importance of their historical records. Please do not think that because our first 100 years is almost complete that it is no

longer necessary to keep records. It is even more important than ever because we will soon start on our second 100 years.

There are and have been for many years extra sheets in the regular Sunday School minute book for your recordings of "Items of Historic Interest." Are you using those sheets?

If you have any doubts as to the importance of your Sunday School records, please read again the Secretaries Department article published on page 347 of the July, 1949, issue of *The Instructor*.

We remind you and suggest that you in turn remind all of your officers and teachers that the companion piece to "The Jubilee History of Latter-day Saint Sunday Schools" is now being written. The "Jubilee History" is the story of the Sunday Schools from 1849 to 1899. This year's issues of *The Instructor* will make up the continuation of the story—from 1899 to 1949. The 1949 issues of *The Instructor* will be very valuable. Arrange now for having your copies bound. Remind your officers and teachers that we have some additional copies of the previous 1949 issues of *The Instructor*, that they may obtain if they have permitted their subscriptions to expire.

Librarians

APPROPRIATE BOOKS FOR YOUR LIBRARY

IN the last year or two, many valuable new books have been published on subjects that can be of great assistance to the Sunday School teacher. Certainly as many of these as possible should be added to each Sunday School library to aid in teaching the lessons, by providing teachers with supplementary material that otherwise might not be available to them.

Some of the greatest helps can be obtained from the fine new supply of guide books, commentaries, etc., that have been published to aid in the study and understanding of the scriptures. Of prime importance is the *Pearl of Great Price Commentary* by Milton R. Hunter of the First Council of Seventy, published in 1948 by Stevens and Wallis, Inc. The price is \$3. This book provides helpful material on one of our scriptures which has not until recently been adequately treated. The very interesting story of how we got the Pearl of Great Price is presented in detail along with a commentary on its contents. Truly this is a valuable book for the teacher and student of the Pearl of Great Price and the doctrines of the Church.

One of the newest books to be published is *The Historical Background of the Doctrine and Covenants* by E. Cecil McGavin, pub-

lished by Mr. McGavin in 1949. The price is \$2. This book provides historical data, some of it never before available in general book form, concerning events occurring at the time the revelations in the Doctrine and Covenants were given. These revelations, of course, were given to the Church in answer to definite needs at the times they were given. To more fully understand them, therefore, it is necessary to know the circumstances under which and for which they were given. This, Elder McGavin gives us in clear and well-organized form. This book is a splendid contribution to the historical literature of the Church as well as a valuable supplementary reference to aid in the study and the teaching of the Doctrine and Covenants.

Another fine book published in 1948 is *Introduction to the Doctrine and Covenants and the Pearl of Great Price* by T. Edgar Lyon, published by the L.D.S. Department of Education. The price is \$2.25. This book was written to be used as a study course in the Church institutes. The valuable material contained therein can be of great help to the Sunday School teacher also. Material is provided on the history, nature, contents, and purpose of the Doctrine and Covenants. The priesthood, gospel ordinances, prin-

ciples, and teachings all come in for their share of attention. The historical background of the Pearl of Great Price is outlined and consideration is given to its contents.

A book that necessitated almost endless hours of study and research is the scholarly work, *Book of Mormon Guide Book* by Verla Birrell, published by Miss Birrell in 1948. The price is \$5. This book contains a comprehensive and analytical study of the contents of the Book of Mormon that has seldom been equalled. Its 583 pages are filled with information contained in the Book of Mormon, organized according to subject matter, to historical sequence, to archaeological significance, to religious practices and beliefs, to personalities, and to many other classifications. Here, indeed, is a storehouse filled with a wealth of information for the student of the Book of Mormon.

It is a wonderful thing to receive the advice, counsel, wisdom, and inspiration that come from the spoken words of our Church leaders. To have these preserved for us and available in book form makes them more valuable and useful, for we can then always have them with us. Three such books have recently been provided. *On the Way to Immortality and Eternal Life* by President J. Reuben Clark, Jr., is the most recent of these. Published by the Deseret Book Co. in 1949. The price is \$3.50. The material in this book was originally given as a series of radio talks. When the book was published, President Clark also in-

cluded an appendix of further extensive studies on the apostasy of the Primitive Church. This, together with the great variety of subjects of gospel doctrine, makes the book a valuable aid on many points of Church belief. President Clark is one of the great gospel scholars in the Church, and into this work he has put all the thought and attention to detail and truth that makes truly a great work.

The friendliness and inspiration that President George Albert Smith has brought into the lives of all whom he has touched have made him beloved to every member of the Church. Through his sermons he has made everyone hearing him feel close to him and desire to be more like him. Now in the published volume, *Sharing the Gospel with Others*, Preston Nibley has provided a compilation of many of President Smith's important utterances for all to have. Truths of doctrine, of righteous living, of loving one another are all contained in this book. It is a must for all libraries. Published in 1948 by the Deseret Book Co.

Latter-day Prophets Speak is a compilation by Daniel H. Ludlow of the utterances of the eight presidents of the Church on important doctrinal subjects. To have in one volume the authoritative words of each of the presidents of the Church on these subjects will certainly result in a great saving of time for the teacher of the gospel. Published by Bookcraft in 1948. The price is \$4. —J. Holman Waters

Music

HOW TO CONDUCT A SONG PRACTICE

IX. Music in the Junior Sunday School (Concluded)

At the present time there are many song books available for use in the Junior Sunday School. The first two which should be mentioned are those which were prepared especially for the use of teachers of our young children in Sunday School:

Latter-day Saint Songs for Little People, published by Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City, Utah. This was prepared to teach the truths of the gospel in song.

Little Stories in Song, Kindergarten and Primary committees of the Deseret Sunday School Union, Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

Next should be mentioned the manuals which are prepared for the various classes in the Junior Sunday School and each of which has a specially prepared music section. The music in these manuals is well thought out and carefully selected to fit the lessons of the particular departments. Many of these songs also can be used many times to advantage in the whole Junior Sunday School. These manuals are:

Sunday Morning in the Nursery (1950 edition), Marie Fox Felt and Addie L. Swapp, Deseret Sunday School Union, Salt Lake City, Utah.

Spiritual Growth in the Kindergarten (Section IV, pages 237-253), Hazel West Lewis, Deseret Sunday School Union Board, Salt Lake City, Utah.

Joyful Living (1950 edition), Lorna Call Alder, Addie L. Swapp, and Mabel Harmer, Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City, Utah.

Other books which are available and which offer a variety of "subjects" in song are:

Merrily We Sing, Moiselle Renstrom, Pioneer Music Press, Salt Lake City, Utah, 1948.

Rhythm Fun for Little Folks, Moiselle Renstrom, Pioneer Music Press, Salt Lake City, Utah, 1944.

Musical Adventures, Moiselle Renstrom, Deseret Book Company, Salt Lake City, Utah, 1943.

Singing Time, Satis N. Coleman and Alice G. Thorn, The John Day Co., New York.

The Sing and Play Book, Ethel Crowninshield, The Boston Music Company, Boston, Massachusetts.

Songs for the Nursery School, Laura Pendleton MacCarteney, The Willis Music Company, Cincinnati, Ohio.

Singing with Peter and Patsy,
—more on page 466

Sacramental Music and Gem for November and December

PRELUDE

Moderato con moto

Gerrit de Jong, Jr.

The musical score consists of two staves. The top staff is in common time (indicated by 'C') and has a treble clef. It features a series of chords and notes, with a dynamic marking 'mJ' near the beginning. The bottom staff is also in common time and has a bass clef. It contains a sequence of eighth and sixteenth notes. Both staves conclude with a double bar line and repeat dots at the end of the measure.

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

POSTLUDE

The musical score consists of two staves. The top staff is in common time (indicated by 'C') and has a treble clef. It features a series of chords and notes, with a dynamic marking 'mf' near the beginning. The bottom staff is also in common time and has a bass clef. It contains a sequence of eighth and sixteenth notes. Both staves conclude with a double bar line and repeat dots at the end of the measure.

Ward Faculty — Teacher Improvement

As already indicated in an earlier chapter, this year's work will center in two problems:

1. *Teaching*
2. *Sunday School Management*

The complete list of headings for the consideration of "Teaching" is as follows:

The Twelve Most Important Things in Effective Gospel Teaching

I. *Those Centering in Pupils*

1. Introduction
2. Teaching—a Learner-Centered Activity
3. The Challenge to Understand Human Nature
4. Working with the Grain

II. *Those Centering in Subject Matter*

5. Selection of Subject Matter
6. Effective Organization of Matter
7. Dynamic Presentation of Subject Matter
8. Re-enforcing Subject Matter

III. *Those Centering in the Teacher*

9. What Makes a Teacher Remembered (the personal equation)
10. Keys to Growth
11. Spiritual Contagion
12. Elements of Conviction

The "Managerial Problems" are as follows:

The Ten Evidences of a Superior Sunday School

1. Efficient Organization
 - a. Staff
 - b. Classes
 - c. Rooms
 - d. Equipment
2. Complete Enrollment
3. Regular and Punctual Attendance
4. Reverential Worship Service
 - a. Order
 - b. Music
 - c. Sacrament
 - d. Two-and-one-half minute talks
5. Teamwork and Adequate Preparation of Officers
6. A Conscious and Persistent Effort at General Improvement
7. Regular Preparatory Meetings
 - a. Superintendents council
 - b. Prayer
 - c. Faculty
 - d. Teacher training
8. A Pupil-Centered Institution
9. Consistently Good Teaching in All Classes
10. Morale—A Friendly, Spiritual Contagion

Now, turning our attention to problem number three in Effective Teaching, let us consider:

The Challenge to Understand Human Nature

One of the most interesting things about teaching is that we deal with human beings — all of them God's children—all of them different. Even a parent of a half-dozen children knows that no two of them are alike. Think then of the teacher whose task involves the direction of twenty—or forty—or sixty—or perchance a hundred. As one of my friends likes to say, "A teacher needs to be an understanding soul—and the most important of all the things he needs to understand is children."

One of the most meaningful paragraphs in educational literature is the following from E. L. Thorndike's *Principles of Teaching*:

"The work of teaching is to produce and to prevent changes in human beings; to preserve and increase the desirable qualities of body, intellect, and character and to get rid of the undesirable. To thus control human nature, the teacher needs to know it. To change what is into what ought to be, we need to know the laws by which the changes occur. . . . Using psychological terms, the art of teaching may be defined as the art of giving and withholding stimuli with the result of producing or preventing certain responses."

Once a teacher has grasped the meaning of the last line, he is on his way to real development. His is not the task merely to impart in-

formation—nor to ask questions. His task is to direct responses.

In the absence of space to develop this chapter fully, may we remind teachers that responses may consist of:

1. Bodily action
2. Speech
3. Thinking
4. Feeling

It has frequently been observed that at times we respond most fully when we show no evidence of the response at all. This explains how teaching is so subtle a challenge.

A pupil's responses are inherent in his very nature. They rest upon his birth—the native endowment given him by his parents; they rest upon the maturity of his development; they rest upon his previous experience; and they center in his immediate interests.

Whatever the lesson in hand may be, a teacher's greatest concern, as he stands before a class, is to be conscious of the personalities before him and their potentialities. In a homemade sort of way and in the interest of brevity, may we suggest that teachers may well work upon these six suggestions:

1. Be aware of pupil responses—of all the kinds listed above.
2. Be interested in them and in what lies behind them.
3. Strive to know the home backgrounds out of which your pupils come. How have they been appealed to heretofore?
4. Watch for the natural reaction of your pupils as you proceed

—more on page 466

Teacher Training

LESSONS FOR NOVEMBER

THE Teacher Training lessons are found in the new supplement to the Teacher Training Program, *Supplement to the Teacher Training Course*. The assignments are as follows:

November 6 and 13, Lessons 6 and 7

"Steps in Learning: Their Application to the Recitation"

Objectives: (1) To consider the basic laws of learning in their sequence, and (2) to learn to employ them in religious teaching.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapter II; Driggs, *The Master's Art*, Chapter IX.

November 20, Lesson 8
"Four Basic Principles of Learning"

Objective: To lead the class to an understanding of the principles of self-activity, interest, appreciation, and simultaneous learnings and to an appreciation of the importance of these principles in teaching.

Text: Wahlquist, *Teaching as the Direction of Activities*, Chapter II.

November 27, Lesson 9

"Directed Observation of Student Activities in Class"

Objective: To observe and to study student activity and student interest in actual classroom situations.

LESSONS FOR PROSPECTIVE TEACHERS IN THE JUNIOR SUNDAY SCHOOL

November 6, Lesson 6
"Conditions of Learning"

Objectives: (1) To consider the conditions of learning, and (2) To consider the factors that determine the effectiveness of learning as we guide our children.

Texts and References: *Supplement to the Teacher Training Course*, p. 61; Strang, *A Study of Young Children*, Chapter 3, pp. 27-28, 123-137; *Living Our Religion*, pp. 1-3; *The Instructor*, Oct., 1947,

"Ward Faculty—Teacher Improvement," pp. 492-493.

November 13, Lesson 7
"Consider How They Grow"

Objective: To become aware of the way the child grows and to take cognizance of these growth principles in teaching.

Texts: *Supplement to the Teacher Training Course*, p. 64; Strang, *A Study of Young Children*, Chapters 5 and 6.

November 20, Lesson 8
"Directed Observation"

Text: *Supplement to the Teacher Training Course*, p. 65.

November 27, Lesson 9
"Children Are Different"

Objective: To call attention to

some patterns of child nature that help teachers to gain a better understanding of children.

Texts: *Supplement to the Teacher Training Course*, p. 66; Strang, *A Study Of Young Children*, Chapter 8; Driggs, *The Master's Art*, Chapter 10.

—H. A. Dixon

WARD FACULTY—TEACHER IMPROVEMENT

(Continued from page 464)

with the various steps of your lesson.

5. Take pains to keep pupils busy.

6. Try to anticipate the developing interests of your pupils. As we often say in colloquial terms, try to keep one jump ahead of them. In other words, don't delay your pro-

cess until the children leave you to follow their own interests. Try, rather, to be out in front far enough that they are kept busy following you. Remember that the attempt to understand the human nature revealed in your class is one of the most fascinating things in teaching.

—Adam S. Bennion

MUSIC IN THE JUNIOR SUNDAY SCHOOL

(Continued from page 461)

Ann Sterling Boesel, Oxford University Press, New York.

Last but not least, are our books, *Deseret Sunday School Songs and Hymns*, *Church of Jesus Christ of Latter-day Saints*. In a previous article we suggested that many of our hymns could be taught to our young

children, sometimes only the chorus, sometimes the whole song. Teachers, however, should be careful in selecting these songs not to force on the children songs which are too difficult in word content or in melody.

—Beth Hooper

Is it not a satire on this so-called enlightened age that we must still say with the ancients that "There is no beast in the world so much to be feared by man, as man"?—Virgil W. Peterson, operating director, Chicago Crime Commission, *Focus*, Jan., 1948.

References for November Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.
Era—The Improvement Era.
Instructor—The Instructor.
R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

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Chapter 44. Darkness and Destruction

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Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

INTENSIFYING SPIRITUAL EXPERIENCE THROUGH THE USE OF PICTURES AND OBJECTS

LITTLE children are very much interested in pictures, especially the ones whose subject matter relates to people and things they know. If teachers of young children would take the time to find pictures that would put over the objectives of their lessons, if they would mount them on sturdy cardboard so that the children could have the joy of handling them, they would furnish a situation that could mean a very real spiritual experience for the children. Oftentimes the colors in a picture or the joy of the things that are pictured therein mean much more to a child than any words an adult might say. This experience may fill his soul with a beauty long remembered, while words are soon forgotten.

When presenting a picture to the class, the tone of the teacher's voice in telling about it and the way she handles it very carefully give the children the background for their own attitude toward the picture. If the teacher is careful and the children feel that she loves the picture, they too will handle it with care and will share her enthusiasm about it. If she discusses it vividly, yet quietly, their voices will be quiet but enthusiastic when they discuss

it. This will make the picture remembered and the objective of the lesson more likely to become a part of their lives. It will also make for peace and unity in the classroom that will lead to a real spiritual experience. There are times when this experience may be furnished by the use of just one picture, and there are times when it may be wise to use two or three or four pictures.

The classroom itself is not complete or homelike unless there are some lovely pictures hanging on the walls. Who can tell what joy and satisfaction or what spiritual uplift may fill the soul of a child who enters a classroom seeing a beloved and familiar picture of "Mary and the Baby Jesus," "Jesus Blessing the Little Children," "The Good Shepherd," or any other pictures that bring the soul a feeling of peace, of being loved and wanted and cared for? Some of these pictures might be permanent hangings in a classroom. Some might be changed as often as a teacher feels the children getting weary of them. At any rate, these pictures will give the child a spiritual experience and a joy that will make for better living.

In choosing pictures, be sure that

JUNIOR SUNDAY SCHOOL

the stories they depict are true; for we do not want to be guilty of preaching false doctrine. For example, angels do not have wings; therefore let us not show pictures to children depicting angels with wings.

In *The Instructor* for April, 1948, Sister Lorna Call Alder had an article on "The Use of Pictures," which is very specific and helpful, especially to the inexperienced Sunday School teacher.

Objects too are very important in making the lesson live in the hearts of the children we teach. Dolls, blocks, miniature covered wagons, anything that will help impress the minds of the children with the objective of the lesson, whether it be honesty, sharing, cooperation or any other principle of the Gospel, will provide a real spiritual experience for the children.

One Sunday School teacher in Los Angeles made the lesson meaningful to her children through using several objects with which she built a picture as she told the story. The lesson was about Jesus and the blind man. She brought to class a box, in one corner of which she had put a mirror. Around the edge of the mirror, which represented the Sea of Galilee, she placed some sand to represent the seashore. She had figures of Jesus and the blind man and some trees mounted on heavy cardboard, so that they would stand up in the sand. As she told the story, she would stand the figures in the sand by the sea. When she told about

Jesus putting mud on the blind man's eyes, she brought out a small bottle of water and dampened the sand on the seashore; then she let each child feel the cool damp sand. In this way the children saw the story come into being through a picture being made before them; and they also had the physical experience of shutting their eyes so that they, like the blind man, couldn't see the seashore, but could just feel the wet sand. Surely this experience with objects made this lesson live for the children being taught. It also provided a real spiritual experience for them; for a month later one mother said to the teacher, "I don't know exactly what your Sunday School lesson was a few weeks ago, but every night since that lesson my little five-year-old boy has thanked Heavenly Father for his eyes that could see." This is the kind of teaching we should all strive to do. If we can make the children thankful for their many blessings and make them want to live the Gospel of Jesus Christ, then our search for pictures and objects and our thought and preparation will be well-rewarded. Our own spiritual experience will be even greater than that which we afford the children.

Vicarious experiences are made vivid through the realism of pictures and objects.

—Claribel W. Aldous

Next month's Junior Sunday School article will discuss the problem of special day observances.

SACRAMENT GEM

(Prelude and postlude to use with
gem will be found on page ____.)

I will think of Jesus

And in His name I'll pray
That I may love and serve Him
Upon this holy day.

SUPPLEMENTARY MATERIAL

The following teaching material
can be used in any department of
the Junior Sunday School.

*Verses which will teach a lesson as
children listen to their message.*

What Would He Find?

I wonder what Heavenly Father
would say
If He were to visit His home for
today.

Would He find all the chairs in neat
little rows?
Would the soft light be peeking
through shining windows?

Would the children's faces be smiling
and bright,
Would their voices be gentle, their
actions polite?

Do you think He'd be happy and
to us would say,
"I'm glad you are living in my home
today."

—Ruth I. Devereaux

If My Eyes Are Windows

If my eyes are windows
For people to see through
I guess I'd better watch my
thoughts
As well as what I do.

So if someone chanced to peek inside
When I am unaware
They'd find I keep my thought-
house clean,
And all things shining there.

—Ruth I. Devereaux

*Verses which can be said on the
fingers of a hand offer variety and
teach a lesson.*

Planting

Let us each plant a garden of kind-
ness
With furrows all straight in a row.

The first will be love,
The second one song,
And the third will be gladness, you
know.

This one is patience,
And that one is faith,
With gratefulness sown in between.

Then we'll sprinkle with sunshine
And people will say,
It's the loveliest garden they've
seen.

—Ruth I. Devereaux

JUNIOR SUNDAY SCHOOL

People

This is the bishop and this is the way
He made preparation for church today.
(*Thumb up.*)

These are his counselors, happy and gay,
Who greeted our parents in their friendly way.
(*Index and tall finger.*)

These are the teachers, clean and fine,
With lessons and stories that make our hearts shine.
(*Other two fingers.*)

And these are the children, quiet and good,
Folding their arms just as they should.

(*Four fingers of other hand.*)

While Heavenly Father smiles down at each one
And blesses us all for the good we have done.
(*Remaining thumb.*)

—Aline Olson

Verses that speak of thoughts and feelings help us teach.

Be Ye Kind

Let all bitterness,
And wrath,
And anger,
And clamour,
And evil speaking,
Be put away from you,
With all malice.
And be ye kind
One to another.

Ephesians 4:31,32.

REST EXERCISE

A-Hunting We Will Go

Oh, a-hunting we will go,
A-hunting we will go;
We'll catch a fox and put him in box,
And then we'll let him go.

(Two children dramatize the story as the class sings, clapping on "We'll catch a fox")

EARLY SUNDAY SCHOOLS IN SOUTHERN UTAH

(Continued from page 444)

minutes of May 17, 1857, record that, "Bishop P. K. Smith called upon Father Morris to come here every Sabbath morning (from the fort) at 8 o'clock, and teach our

children, and he must get some assistants."

The Sunday School has had continuous existence in Cedar City from that day to the present.

HUMOR, WIT, AND WISDOM

A bank teller was approached by a young woman who asked if he'd please cash her husband's check. The teller looked at the signature and saw that it was all right. "But the check needs an endorsement first," he told her.

The young woman looked thoughtful for a moment, then wrote on the back of the check: "My husband is a wonderful man. Harriet Curtis."

"Do you know," said the young government agent to the old farmer, "your methods of cultivation are a hundred years behind the times." Looking around he continued, "Why, I'd be surprised if you made a dollar out of the oats in that field."

"So would I," returned the farmer, smiling: "It's barley."

Essential Evidence: An angler in a northern state last summer was haled into court, charged with catching eighteen more bass than the law permitted.

"Guilty or not guilty?" demanded the judge.

"Guilty, Your Honor," declared the young man.

"Ten dollars and costs," pronounced the judge.

The defendant paid the fine, then asked cheerfully, "And now, Your Honor, may I have several typewritten copies of the court record made to take back home and show to my friends?"

THINKING OUT LOUD

Over in Africa some of the native tribes have the custom of beating the ground with clubs and uttering spine-chilling cries. Anthropologists call this a form of primitive self-expression. Over here in America we call it golf.

Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact.

It is possible to make a good sound argument without making a lot of noise.

Doc Dozem says, "Light sure travels at amazin' speed until it hits the human mind."

Those were the good old days when nobody but baseball umpires called strikes.

No two people are alike, and both are glad of it.

He who can take advice is superior to him who can give it.

Some men chisel out a career—others just chisel.

The man who fiddles around rarely gets to lead the orchestra.

There is nothing so embarrassing as watching the boss do something you said couldn't be done.

The man who goes through life looking for something soft can often find it right under his hat.

Human beings, like chickens, thrive best when they have to scratch for what they get.

Knowing that you don't know much is knowing more than most.

—Sunshine Magazine

Sister Bradley, teaching the Junior Department lessons this year on the life of Jesus, has a favorite lesson. It is the one taken from the verse, ". . . Suffer the little children . . . to come unto me; for of such is the kingdom of heaven. . . ."

Fanny Bradley has been teaching Sunday School almost continually for more than forty years. Her first teaching was in Primitive Methodist Church in her native Uttoxeter, a tin-manufacturing town tucked in the rolling green hills of England's Staffordshire. Some years after the family joined the Church, she, with her mother, came to Utah. Sister Bradley and her husband stopped in Chicago on their way back to Britain. The Windy City then and there became their home.

And that is entirely fitting, for her life is a glowing epitome of those lines from the Master Teacher.

—Wendell J. Ashton

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SHE'S AN INSTITUTION

This particular boy was a black-haired, bright lad of about twelve years. But he didn't care much for Sunday School or church in general. His parents often brought him along to the meeting place on Sunday morning. Yet, it was a rare day when he remained for the exercises. Instead, he slipped over to the nearby drugstore, or to some other place.

One Sunday, however, he did go to Sunday School. And Fanny Bradley, the teacher, made it a point to chat with him.

"Will you come out every Sunday?" she asked, with an English twist to her words.

"Don't know."

"Would you mind if I came out to your home and had a little chat with you during the week?" she countered.

"Suppose not," was about the way he answered.

An appointment was made for 4 p.m. the following Thursday.

Thursday arrived, and with it a booming, belting thunderstorm. But Fanny Bradley, the Sunday School teacher, was on her way to the boy's home, far out in Chicago's suburbs. The streetcar in which she was riding became stalled in flood waters in an underpass but eventually jerked out; and the teacher kept her appointment, only a few minutes late.

After her chat with the boy, he became a regular attender, and she saw to it that he had something special to do in the class, such as marking the roll. The boy became a faithful Latter-day Saint, and later converted to the Church the girl he married.

That is but one of a multitude of similar deeds that have made Fanny Bradley an institution in Chicago Stake, where for eighteen years she has been teaching Latter-day Saint Sunday School classes, as well as those in the Primary Association.

"I usually read my lesson for next week after Sunday dinner, make an outline, and then think about it during the week," Sister Bradley explains. "In the classroom, I try to be strict but kind. We make it a project that every class member will keep the Word of Wisdom and pay an honest tithe and fast offering."



FANNY BRADLEY

—more on other side